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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXII JUNE, 1917 No. 6

Chinese Woman Casting her Ballot in California. Courtesy of *The Missionary Review of the World.*

In California, according to the most recent statistics, the proportion of Oriental residents is three per cent. of the entire population. Although these foreign-born residents can not become citizens of the United States, which many of them ardently desire to do, yet their children, born in this country, on attaining their majority, have all the rights of American citizens. In San Francisco alone there are about a thousand Chinese women and perhaps two hundred and fifty Japanese, born in the United States, and over twenty-one years of age, who are allowed to vote, as California recognizes the right of her women to American citizenship. Through the courtesy of *The Missionary Review of the World* we show one of these Oriental citizens in the act of casting her ballot with an alert little future American citizen looking on attentively.

"The Federation of Japanese Churches of America," with headquarters in San Francisco, binds together all Japanese Christians in this country. It plans to promote unity among them, to help weak churches, and to promote the dissemination of the Gospel of Christ among the Japanese. While our own Board assumes no financial or official responsibility for the Federation yet it approves of the purpose of the organization and is

represented in the Convention, its representative body, by Dr. E. A. Sturge, who has long been in charge of the work among the Japanese on the Pacific Coast. Dr. Sturge says: "It seems that we can make no better investment in the interests of international peace, and for the advancement of Japan, than by educating as many of her sons and daughters as possible in our American schools and colleges."

AMONG its many broad activities the Young Women's Christian Association has not neglected to include the Oriental strangers within our gates. In our Notes from the San Francisco headquarters, and in other communications from the Western coast, there have appeared frequent references to *Yu Ai Kai*. Those mystic words stand for a "Woman's International Friendship Society," founded on the teachings of Jesus Christ, of which the aim is to help place all relations between Japanese and American women on the basis of Christian friendship. Working hand in hand with the Japanese Y. W. C. A. these Christian women help newcomers to enter life in the United States under favorable conditions and strive towards the Christianizing of Japanese homes here.

IN Tsu (Japan) last year a little seamstress lost all her apprentices because she influenced the girls for Christ, and a fine young head-nurse was deprived of her hospital position because she told her patients about the Great Physician. We can count ourselves fortunate to be asked to help bear the burden of such servants of the King.

CENTRAL COMMITTEE of the Women's Boards, at a joint meeting with the Executive Committee of the Assembly's Board, voted to assign the new Women's College at Tokyo, Japan, to Presbyterian college girls for support. The new college will depend not only on Presbyterians but on other denominations and also on Japanese as well as American Christians. Unless it offers the highest possible standard of training it will be of no use as a medium of instruction supplementing that given by Japanese government schools. It is because the schools of the missions have done such thorough and satisfactory work that the demand for the step higher to a woman's college has arisen. It must bring strong Christian influence, coupled with the highest intellectual stimulus and equipment. To this country it will bring a call for the same class of leaders as those who have made the best women's colleges here so notably successful. Money will be needed not only for investment in land and buildings, in furnishings, library and scientific equipment, but for investment in that far more expensive equipment, the brains and bodies of highly qualified leaders, who have themselves invested precious young years of time as well as large sums of money in their training. WOMAN'S WORK is proud to have given one of the very first thousands to be built into this splendid structure.

AN alert little New Jersey schoolteacher sends us the following gem from one of her examination papers: "The Boxer indemnity was a law passed in New York State to prevent boxing to a knock-out!"

IN connection with the choice of Africa as the topic for united study during the coming year especial mention should be made of some distinct steps forward in our own West Africa work. By special gifts it has been made possible for our Board to plan for the building of a new missionary residence at Elat. A new out-station is to be opened about a hundred and fifty miles inland, beyond Metet. This station will have a missionary in charge who will be assisted by African evangelists and Bible-readers; the general line of work will be similar to that at Metet, where such good results have

been achieved since 1909, when the work begun there; the new field includes the cannibal Mekae and other wild tribes. Also a translation into Bulu of the Epistles having been made, type and equipment are to be purchased for printing a tentative edition of this translation in the Bulu language.

Among many notable features and utterances at New York's Biennial Assembly in Albany we take space for special comment upon three. The first was the unusual attention to the delegates of an invitation from the Governor of the State and his wife. Their reception was distinguished not only by elegant and lavish hospitality and beautiful music, but by cordial and friendly spirit. Another feature which remains in one's memory is the note of optimism about the work of foreign missions *now,* especially as it sounded in the ringing messages of Dr. Speer and of Rev. Dr. Coan of Persia. Often have we heard lately the remark, "I don't see how the missionaries can preach to the non-Christian world *now!*" They surely could not do so if they depended on pointing to the example of so-called Christian nations. But those who heard Dr. Speer's delineation of the awakening of the Orient, the arousing mind that must be answered either by Christianity or by agnosticism; and Dr. Coan's outline of the effects of Russia's revolution in Persia, the new freedom to the followers of Islam, the influence of the missionaries' relief work; his modernized parable of the aloofness of the priest, avoiding of "entangling alliances" of the Levite, and the clear-headed response of the Samaritan to immediate appeal, must have felt that if ever foreign missions were important it is *now!* The third unusual feature was the benign presence of the President of the Assembly's Board of Foreign Missions, the Rev. Dr. George Alexander, to conduct the closing Communion service. In the crowding complications of conferences, details of programs and hospitality, committee meetings, and necessary business of our great enterprise, there is sometimes a real danger of its profound purpose being forgotten. So it was a deep spiritual climax to have all the preoccupations just put aside while all hearts were lifted into the presence of Him "Whose we are and Whom we serve."

Again comes sad news of a home bereft and three little children left motherless by the taking away of Mrs. W. Edgar (Minnie M. Smith) Robertson of Hengchow, Hunan, China. Since her going out in 1906 Mrs. Robertson has been a devoted, consecrated and helpful missionary. We may not speak here of the many channels of usefulness through which her life was poured out, but a fuller appreciation of her life and character, written by one of her intimate associates, will appear in a later issue.

The Rose City Chinese

By One Who Cares

"No, I'll not forgive him unless he kneels to me and begs forgiveness!"

"Oh, yes, you will; a *Christian* forgives!"

"But I can't forgive. I'm only a new Christian."

The above words came near the end of an effort at the reconciliation of a Chinese wife and her Chinese husband, both of whom were newly baptized Christians. Here is how it ended: the peacemaker, not knowing the full cause of the trouble or who was the real aggressor, insisted that it took "two to make a quarrel," and that two should kneel. Two did kneel; a Chinese on either side of the peacemaker. After the prayer when the three arose, the storm-clouds were clearing. The pretty bride, though pouting and wil-

ful, was somewhat softened and tearful. The husband smiled coaxingly at the bride, extending his hand to her. Neither spoke a word. What more could the peacemaker do than just lift the slender hand of the young wife and place it in the outstretched palm of her young husband? He closed his hand quickly over hers and drew her to him in tender, affectionate embrace. The storm had passed. God had answered prayer. Americans, that is Christian Americans, cannot conceive how fierce and violent a Chinese domestic outbreak can be. Knives are often called into play.

Chinese are indeed just human. Loves, hates, kindnesses and jealousies fill their lives. The yellow skin covers a heart that is stirred by emotions just as glad or just as sad as any we experience; but all without the Christian hope. There are shadows and shades in the lives of the Chinese women of Portland. These girl-wives of men much older than themselves are the mothers of American citizens—of men and women who are entitled to vote when they attain their twenty-one years. Now what kind of citizens are likely to emerge from an incense-scented room, from beneath an ancestral tablet? They are usually filled with a queer mixture of ideals. Every book which they study is somewhat warped from its real purpose by their readiness to commit the words, and they interpret it from their own angle. About one hundred of these Chinese boys and girls get Christian training once a week in the Sunday-schools of all denominations. Through these children, the parents are to some extent reached.

The women cling to the Oriental idea of a mother keeping in the house. Only Christian women and disreputable women go freely about the streets. The others appear only occasionally and then in their native costume. They make every effort also to keep their daughters in. This is not only a hardship to the girls but a hindrance to their development, as at fourteen years they are taken from the day-schools and from Sunday-school. But the taste for freedom has got hold of them and restraint is difficult, for their freedom from old customs is not always tempered with Christianity. It is these girls, who so soon marry, that need our attention.

A Sunday-school boy, Roy Wong, and his little sister, Ruth.

Daisy remained at home from school. After a visit from the truant-officer she returned to her school work in the fourth grade, but next term she again remained at home. When the truant-officer called the second time Daisy was announced to be fourteen years old. With true cunning the parents had added to her age. She grew rapidly older and in two years more, according to their sworn statement,

she was *seventeen* and old enough to marry. Her marriage consisted of a continuous party for one week at her home. This feast is a strange mixture of joy and sorrow. It is a farewell to the bride from her family. She leaves them weeping; herself sobbing aloud to show grief at leaving her parents. She is now conveyed alone to the bridegroom's house. Her entrance to his house constitutes her his wife (after a financial consideration has been met). To conform to American laws they obtain a license and are married "American way," sometimes "Christian way," at the bride's home, at a friend's, or at the bridegroom's. This does not interfere at all with the two festive occasions. At the bridegroom's house a banquet of roast duck and other really savory Chinese viands is prepared and served to the bride and a group of the bridegroom's friends.

A June Bride. Photo. loaned by Mrs. A. J. Montgomery, Portland, Ore.

Her family are not ordinarily at his home. On the third day after this the bride's parents give a banquet to the bride and bridegroom.

These early marriages show how quickly we Christians need to do our work. Daisy could not speak English till she was seven, then for a few short years she had only an hour a week at Sunday-school. We must indeed be zealous, faithful and urgent if we would lead them to the Saviour Jesus, whose friendship they so sorely need.

What is all this to us? Just this: Chinese girls need true Christian American neighbors. They must be ministered to by the Christian churches and Sunday-schools. Be true, be courteous, be Christian-like to them. They need from us a better example, more prayer, more willingness to make sacrifices for this work.

Holt Presbyterian Chinese Church,
132 Second St., Portland, Oregon

In this city is a glass factory making street-lamp chimneys and such things—no Indians can make good glass, so Japanese are in charge. The Japanese wives come sometimes to our dispensary. They look so immaculate, so dainty and artistic, that all the others look like grubs. In fact, those Japanese have discouraged me about Indian women. One was ill for a month in the hospital, had fever—did she curl up and groan as an Indian would? Not she. She had pen and ink beside the bed and wrote down and learned the names of everything in the room from the attendant. Teaching herself English and Hindustani; beautiful writing it was, too!

Ambala, India. *Dr. Jessie R. Carleton.*

Peaceful Mexico

REV. A. W. HALSEY, D.D.

[IN view of the deep interest felt now in Mexico we are devoting special space to that country and are fortunate in being able to give to our readers Dr. Halsey's fine article written expressly for WOMAN'S WORK immediately after his return from one of the important Regional Conferences following the Latin America Congress. We also have the views of a long-time resident and intimate friend in Mrs. Wallace's article.—EDITOR.]

A TRIP to Mexico in the month of March, 1917, was enlightening. The resident in the United States who relies upon the newspaper for information regarding Mexico, imagines that the entire country is at war. I doubt whether over one per cent. of the fifteen millions in the Republic of Mexico are at the present time, or have at any time during the last four years been at war. Bandits are still in Mexico. There are evidences of war. In a volume published in 1843 by the wife of the first Spanish minister to Mexico, we read: "The epidemic of robbery in Mexico seems not to have been eradicated." This was true when Madame de la Branca wrote it in the early forties. It is still true. On the other hand one is impressed, especially in Mexico City, with the small effect Zapata, Villa, or any of the other so-called bandits in Mexico have on the general public. I saw fewer soldiers in the City of Mexico than either in Laredo or San Antonio, Texas. I have seen more soldiers in the City of New York in the two weeks since I returned from Mexico than in all the weeks spent in the Republic. Mexico City was orderly, people apparently going about their business contented, happy, even though poor, and certainly there was slight evidence of that state of war set forth so luridly in our daily press. I was impressed with the growth of the city. I was told there were nearly 750,000 people within its limits; this being an increase of well-nigh fifty per cent. over four years ago. This probably is due to the country folk fleeing to the city for greater safety.

The Mexicans are a happy people. They love flowers and birds and all that is artistic and beautiful. The journey on the trolley from Mexico City to Coyoacan and San Angel was fragrant with the scent of the fields and a source of keen delight because of the variety and beauty of the floral display that everywhere met one's eye in the homes of the wealthy, in the adobe houses of the Indian, in great bunches of flowers carried by women and girls, and even in the little nosegays exhibited by the motormen on the cars which carried you through these scenes of beauty. Sundays in Mexico were quiet, orderly and peaceful. The people were in the park, in the alamedas and on the streets, but I saw little or no drunkenness, no disorder and nothing indicative of fear or suggestive of revolution.

This was my third visit to Mexico. I have never seen such audiences in our Protestant churches. The Regional Congress, the object of my visit, was held in the Gante Methodist Church, the largest auditorium of any Evangelical Church in Mexico. It was crowded at nearly all sessions. At the Divino Salvador Church, ministered to by that old veteran, Rev. Arcadio Morales, the church was filled with an eager, attentive and *Bible-carrying* audience.

One of the most interesting services was a memorial for the ten boys of Coyoacan College who had fallen in the revolution, in the church at Coyoacan. A great wreath of flowers adorned the pulpit. Five addresses were delivered by young men, comrades of those who had fallen. There was special singing by the girls of the San Angel School, and a service that was most impressive. The Mexican certainly is not lacking in loyalty to his country and to his ideals. The father of one of these young students had been killed when his land was taken from him under the Diaz *régime*. His son had enlisted under Zapata when that leader raised his

righteous revolt against the tyranny of land usurpation. After Zapata departed from his high ideals and descended into looting and robbery this young man joined the forces of Carranza, and he died at his post of duty. It was most impressive to see this great audience, largely young men and women, deeply moved by the recital of the deeds of their comrades who had fallen in their country's cause. The patriotic sentiment, after making due allowance for the selfish aspect of it, has elements which, rightly directed, would mean large things for Mexico. All the Latin American Republics which it has been my privilege to visit within the last year left the impression on me of an intense patriotic spirit. This only needs to be rightly guided in order to produce a strong national character.

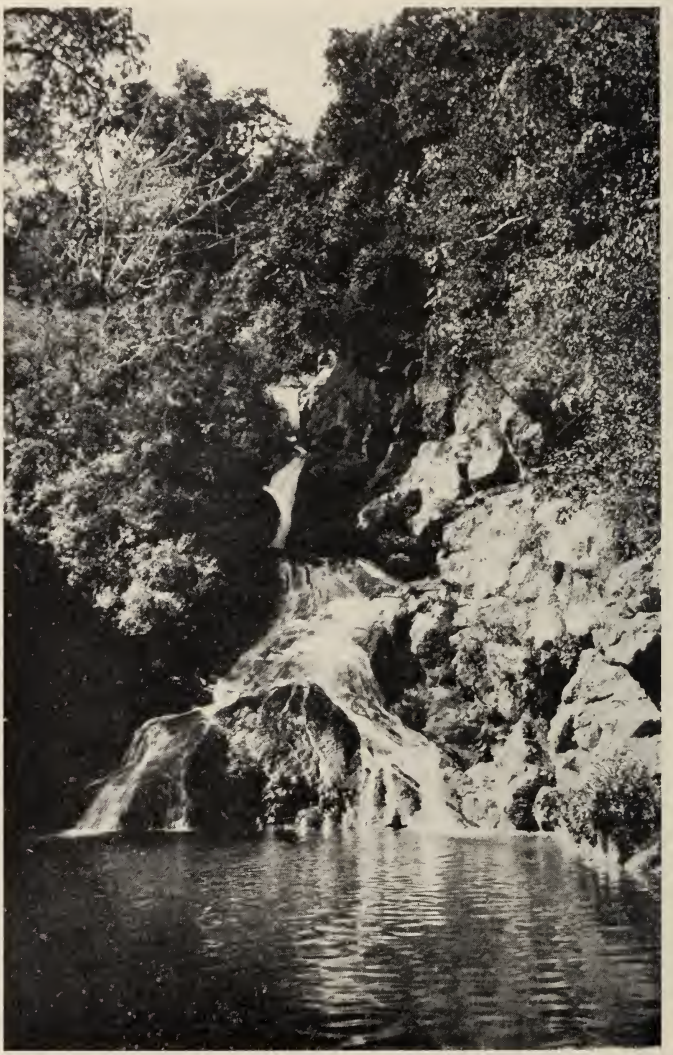
The racial question is a large one in Mexico, not only because of the different tribes of Indians, but also because of the lack of education and of strong ethical and moral principle. It was most refreshing in one of the morning conferences which it was our privilege to hold with our Mexican brethren, to see how the Gospel was helping to solve the racial question. First spoke a gentle-faced quiet brother who was descended from the race made famous by Montezuma. He was an Aztec. His face and manner of speech gave proof of this. He was followed by an Indian from Michoacan. The contrast was striking. The latter speaker presented in a very vivid way the serious problem confronting the church in his native state. He had the face of a scholar. His voice was low and melodious, his sentences clean-cut and convincing. He was followed by a round-faced, good-natured, ringing-voiced preacher from Yucatan, who came from the great Maya race. His address was fine; his speech indicated a man alert, active, aggressive. He had been a shoemaker, a teacher, a Clerk of the Town Council, and was the pastor of a flourishing church. The contrast between these three men, in manner and matter, was most striking, but in all their faces there was a certain mark of culture, of refinement, of delicacy, evidences of the transforming power of the Gospel. I said as I left the room, "The Gospel of Jesus Christ can solve even the great racial problems of Mexico."

On a Sunday afternoon a most interesting service was held in the church at Coyoacan. Five young men and three young girls were admitted into the church on confession of their faith. The sermon was preached by a Maya Indian. The address to these young converts was given by an Aztec Indian. The whole service was dignified, simple, solemn and most spiritual. It was a study to watch the faces of these young converts. Here, again, the racial characteristics, Spanish, Indian, mixture of Spanish and Indian, were very marked, and the light of the Gospel shone in these young faces and gave promise of large fruitage in the new life of Mexico.

On our way to Mexico City we passed on a siding many carloads of Yaqui Indians, soldiers of Carranza, on their way to fight Villa. All were in freight cars, the women with their blankets lounging inside the car, hair dishevelled, garments soiled and unkempt, and little children looking wistfully out with none too many garments and apparently none too liberal use of water. The men were on top of the cars or on the engine, all armed, a wild, uncouth and not prepossessing looking lot of soldiers.

The first evening after reaching Mexico City it was our privilege to stand before the great audience on the opening night of the Congress. At one side of the platform were the young men and women from the Methodist Schools, making up the choir which led the singing. They were neatly dressed, their faces shone, they were

eager and attentive. They were in striking contrast to the men and women we had seen two days before *en route* for war, while the great audience in front, made up of every stratum of society in that cosmopolitan city, was an inspiration and a hope. One saw in their faces aspiration, anticipation, hope of better things, and as the conference proceeded and one and another of these men and women spoke for Mexico and its needs, and what the Gospel could do, we were impressed with the potency of the Evangelical forces at work in our sister Republic.



Away from sand and sun and cactus-growths there are spots of coolness and shade and splashing water in Mexico. This is one of them near San Luis Potosi. Photo. given by Rev. Newell J. Elliott.

One afternoon it was my privilege to visit the mission work in the city with the Rev. Arcadio Morales. Poverty was everywhere in evidence. The need of the work was so apparent. We visited five different stations where services are held during the week and on the Lord's day. I recall entering through an open door into a court where there was a group of little houses. At the very entrance was a blacksmith at work with his forge, a little lad pumping the bellows and an old man hammering on a bit of red-hot iron. The woman who greeted us with two or three little children hanging to her skirts, gave evidence of great poverty and all around in this little court, where services are held from time to time, were crowds of women and children who welcomed the coming of a missionary. The room was small. The service rendered is slight, but the need — how great! the opportunity how alluring! We stopped at one shop where was a mother with her children, a white-faced woman whose husband had died the previous year from typhus. The mission through some kind friends had been able to start her in business, and now she was keeping together her little flock and earning a living because of the hand stretched

out to her in her time of need. A typical case in that great city.

The interesting fact which forced itself home upon me was the receptive character of the people everywhere. Not once did we receive a bit of discourtesy, not once did we hear, save when the Yaqui Indians passed us, the name *gringo* pronounced; everywhere we were welcomed as friends. In Mexico City alone it would be easy to employ all the missionaries we have in the Republic and not interfere with any other agency at work for the relief of the people. At the printing establishment we learned that an order had come for books published by the press from as far south as Chiapas, where is a little congregation who rarely see a missionary, but who are holding fast to the Gospel. This is one of the newer fields assigned to our Board: a state of five hundred thousand people, only seven per cent. of whom can read and write.

I was greatly impressed with the fact that the missionary was *persona grata* to the people. When the two missionaries who for so many years taught in our great Girls' School at Aguascalientes went back more than a year ago the Villa troops were in control of the city. The missionaries had not been there long before a note from Villa assured them that any protection they needed would be granted for the asking. In a few weeks the Villa forces were driven out and General Obregon, the officer in command of the Carranza troops, entered. He likewise assured these women of a desire to protect and assist them in their work. The missionaries rendered valuable service in ministering to the sick and wounded soldiers and to the many suffering from typhus fever. One of these good women said to the writer that practically every foreigner in Aguascalientes had been down with typhus fever, many had died, and the only two foreigners in all that city who had not had the fever were these two representative women of our Board of Foreign Missions. When I demurred at their remaining at their post the answer came quietly but firmly, "It is our duty. We are glad to do it." It is no wonder that the missionary with such a spirit has made a deep and abiding impression on the Mexican people. Whatever may be the result of the new constitution which goes into operation on May first, and it no doubt will affect seriously the work of the schools, the ownership of property and the public services of the clerical missionaries, yet we are well assured of the good-will and hearty co-operation of the thinking men and women in Mexico.

During the entire Congress only one paper even suggested antagonizing the dominant church. The whole spirit of the Congress and the whole spirit of the Mexican leaders, so far as I observed, was one of peace, harmony and unity, a constructive policy that would give to the Mexicans what they so long have asked for, and have failed to receive, the Gospel of Jesus Christ in its purity and simplicity.

I looked in vain over all the buildings at Coyoacan and San Angel for evidences of the battles which had raged all around them between the Zapata troops and those of Carranza. With the exception of five bullet holes in Converse Hall and broken panes of glass, largely produced by concussion, all our buildings remained intact and nothing had been taken from them. The beautiful grounds at San Angel had not been invaded by any hostile force. The night before I left Mexico ninety-four girls at San Angel, representing many different tribes, happy-faced, sweet-voiced youth, the hope of Mexico of tomorrow, sang with great tenderness and evident feeling, "God be with you till we meet again!"

The San Angel School is not more than five or six miles from where the Zapata troops have their rendezvous,

and for months the camp fires of the soldiers could be seen nightly from the windows of this great educational institution. The missionary in charge and her able assistants seem absolutely devoid of any fear and have gone on with their work quietly, efficiently, faithfully.

San Angel is a charming spot! The Church is to be congratulated on owning this beautiful property which has been greatly improved during the last few years. There could be no better evidence of peaceful Mexico than was seen on the Saturday afternoon when a reception was given to all delegates of the Congress on the grounds at San Angel. It was delightful to see the girls in their varied colored dresses playing on the lawn with the younger men, representing the Mexican Church, games which some of us played as children—"Aunt Jane is dead. What did she die of?" "Three Deep," etc. They evidently understood and enjoyed these games quite as much as their American cousins. It was peaceful Mexico with the scent of violets and roses, the delicate beauty of apple and peach blossoms—a May Day scene full of rest and fragrant with pleasant memories.

It was a notable gathering at San Angel; it was a notable Congress at the Gante Church of Methodist, Baptist, Disciple, Adventist, Congregationalist, Presbyterian and Y. M. C. A. workers, meeting as one band of Christians, engaged in one sole purpose, to save Mexico for Christ; it was an inspiration in these days of war to see so much of "PEACEFUL MEXICO!"

Our Muddle with Mexico

MRS. WILLIAM WALLACE

ONE of the Rev. Dr. Jowett's little prayers for every day of the year is: "Heavenly Father, let Thy grace make me *ingenious* in the cause of Thy Kingdom. Let my mind be very *fertile* in wise methods and designs. Let me think out the best ways of doing *Thy Will.*"

Ingenuity! A fertile mind! Wise methods! Thy will! What can solve Mexico's problem but these very things? The Yankee is famous for his ingenuity, his mind is both fertile and shrewd. Then what is the matter with us that we seem unable to straighten out the Mexico muddle without wading into such deep, hot water?

If you will permit a missionary who has spent twenty years on the other side of the Rio Grande, in the cornfields of Old Mexico; one who has eaten liters of *frijoles* and *tortillas* by the hundreds; who, out of woman's curiosity and an earthen pitcher, has taken her first, last and only sip of vile *pulque;* who has travelled over Mexico's mountains and valleys; slept on native bamboo-mattresses and straw-mats; who has entered into the joys and sorrows of the generous, hospitable and courteous Mexican people, read on and she will lay before you a few facts.

Americans between Canada and the Mexican Border have, as a rule, been soundly sleeping in regard to that magnificent country and worth-while people to the south of us. With the return of our army from Mexican deserts, will we stay awake or will we all snuggle down in our nice, soft beds and indulge in another Rip Van Winkle nap as soon as the hubbub has subsided? It is estimated that only about one per cent. of the inhabitants of Mexico is in revolution. As there are not more than sixteen millions of Mexicans, including babies, quieting Mexico ought not to be such a stupendous proposition after all.

Long before there was any United States of America to worry over a Mexico, if that country and people had existed, some ancients were advised to turn their *"fasts of penitence"* into

"*feasts of restoration.*" An angel said to the prophet, when he had "waked him as a man that is awakened out of his sleep, 'Not by might nor by power but by *My Spirit,* saith the Lord of Hosts,'" can you make progress in your work of restoration. We have tried the power of soldiers; we have tried the might of machine-guns and battleships. We have carried into Mexico to feed our army, more provisions than would have banqueted during all their wretched lives the Mexican women and babies who have dropped dead from starvation on the streets and in the skeleton arms of their famishing mothers.

When famine raged in Mexico these hungry women were hastening to the slaughter-house to secure a little blood.

We have used thousands and thousands of dollars in trying "might" and "power" in various forms. Have we visited a single Mexican widow or orphan in her affliction? Have we given thirsting Mexico a single cup of cold water in His Name? Have we cemented friendship or have we ruptured the last golden link which may have survived unbroken the former Mexican War?

Some philanthropist has suggested that Mexico be "Hooverized" as brave little Belgium was. If that merciful act had begun a year ago, the Mexican problem would have shriveled to small proportions in comparison with its present size. A few feeble missionaries did try to "Hooverize" on a small scale and the gratitude of the so-called "ungrateful Mexicans" was pathetic; out of all proportion to the time, effort and money spent. It is now too late for those who perished from starvation; too late for those who survived those terrible months of famine. The former are where famine will never more be laid upon them. The latter are sowing their fields and will soon have new crops, for Mexicans can make two blades of grass grow where we could not make one, given the same implements, scarcity of water and Mexican agrarian laws. A ploughshare consisting of a crooked stick attached to a skinny, sore-backed animal, constitutes many a Mexican farmer's outfit. Now is the time to send them not bread alone but people and implements who will show them better methods and give them more modern means of raising and earning their own bread. We often think of the domestic science class at our San Angel Girls' Normal School. The girls were enraptured over their "kitchen classes," as they called them. They could hardly wait for the hour to come to rush into the classroom. Mexican women, as a rule, are considered poor housekeepers and home-makers, but it ill becomes us who have in our kitchens every convenience to criticize those who have only two stones for grinding corn and a few earthenware cooking-utensils. Still a few domestic science missionary teachers would doubtless quell some of the Mexican revolution, for no man can long remain a bandit if his wife is a good cook and home-maker.

Skeptics and critics to the contrary, conditions in Mexico *are* improving. Food is much more abundant than it was last year. More trains and schools are running and opening. Mail comes from Mexico with comparative regularity. A semblance of order is rising out of the general chaos. In some places in Mexico prohibition which prohibits to the extent of capital punishment, has been enforced. The man who drinks literally loses his head. Sunday closing has gone into effect in Yucatan. Bible distribution has risen from 16,476 copies to 68,818, which fact alone may mean much for the pacification and future wellbeing of Mexico. Reforms which make for peace and prosperity but which never seem to get in the daily press, have been set in motion.

School teachers are receiving higher salaries than in former days and several times, even during all the turmoil, has the Mexican Government sent teachers to the United States to study educational methods in the best schools of our land. Sixty-five sailed from Vera Cruz last year at one time.

A new day is at hand for Mexico, socially, politically and religiously. The dawn is breaking *now*. It can never again be the old, down-trodden, crushed, ignorant Mexico. The people will work out their own salvation or destruction, some in fear, trembling and agony; others in blindness, ignorance and revolution, but work it out they will, each in his own way. Mexicans are a proud race. They are proud of their country, and well they may be. It is full of wonders which few foreigners know. They are proud of their heroes, their poets, their literary men, their National Hymn, and their history. Many Mexicans are as ashamed, disgusted and tired of brigands, murder and rapine as any foreigner has dared to be. Could we *think* Mexican, we might perhaps read the mind of Mexico, something after this manner: "We are fighting for freedom and that must come first. Yes, we must have peace also, but not peace at any price. We need help. We would like help. We prefer to have the help come in the form of showing us how to help ourselves, but we are too proud to say so. Besides, we mistrust foreigners, also ourselves, having been badly bitten by both many times. We feel sure that President Wilson is our friend, but presidents and politics change. Whom *can* we trust when we have been trampled upon by stronger nations, always?"

Mother and Baby in Mexico.

If Mr. Carranza makes good, if President Wilson serves Mexico for another four years with the same patience and kindliness as in the past, the crisis is about over, though there is a long convalescent period ahead for poor Old Mexico.

Many of the old missionaries have returned. Others stuck it out without leaving, and a few newly appointed ones have started for Mexico. After all it is the evangelical missionary force, the Christian teachers, preachers and workers, however few in number, who will settle the spiritual destiny of Mexico.

Results of a Vision

Margaret Moninger

Every important school in our homeland has been founded because someone, sometime, has had a vision. The school is the visible result of that vision materialized by the personality of some one interested. The Kachek Daughters' School is no exception to the rule even if it is away down in the interior of a little-known island in the southern seas. It has four distinct aims in view as a school, namely: 1, To give a reading knowledge of the Bible to women and girls. 2, To lead wives and daughters of Christian men to Christ. 3, To train Christian workers, and 4, To raise the standard of the position of womanhood. The school has also developed an industrial department, with the very important idea in view, that the girls should not become separated from the idea of work just because they were having the advantage of some education. It is of this industrial department that I wish to write.

During this term the school has had an enrollment of over fifty. Of these thirty-five or forty were boarders. While this is nominally a girls' school there were thirteen small boys enrolled in the primary department, as our boys' school makes no provision for the primary as yet. The pupils were divided into five squads. The older girls did the cooking, rice-pounding, gardening and inspecting, taking their turns week about. The smaller girls were the sweepers, moving from dormitory to classrooms, then to dining-room, week by week. The boys did general roustabout work, such as sweeping their own room, watering plants, pulling bean vines, and so on. At six o'clock in the morning the bell rung and all the pupils met in the schoolroom for the morning watch. After that the work began, although the rhythmical thud of mallets on the rice mortar had been heard long before. Miss Schaeffer was everywhere, the soul of it all. She says: "It is lots more fun to water the things if there is somebody there to discuss how they are doing and what we can do to improve this one and where we will plant next."

What are the benefits of the system? First of all, the main object is attained. Pupils learn to do necessary work that they never did before. The daughters-in-law who go to homes after they have been trained here dispel the idea that it makes girls lazy to send them to school. The girls are kept in good health because of the regular exercise. The co-operative spirit is developed, as the older pupils help younger ones and skilful ones teach the new ones. School spirit is developed, because everyone feels that they have a part in things. Didn't you like to watch your own little garden-plot or flower-bed when you were younger, and don't you even now, if the truth be told? Of course you do, and our boys and girls out here are just the same.

Financially it saves hiring a cook or two and some one to do the cleaning. As a matter of saving time and nervous energy, the hiring of extra help would be cheaper. However, if we can help the girls to get ideas that will make them better wives, mothers and home-makers, and especially if we can make the path a little easier for the next generation of girls, we have no reason to complain about the strength we put into the process.

Next term we hope to have a certain time each day devoted to sewing, although most of our girls know how to make their own clothes. We have three girls here who know how to use Miss Schaeffer's sewing machine and we plan to teach others. We also have visions of the time when we shall have our own much-needed well and can have plenty of water for washing and cooking without having to go clear down to the river to get it. We are planting papayas and other varieties of trees, and we want to move our garden from the

front part of the yard as soon as we can, and make a terrace there. That will keep us busy for some time to come.

We trust that the school will grow, and we know that if it does, the time will come when the industrial department will have to be supplemented with paid help, as the work will be too much for the girls with their studies. But, until that time we hope to keep up our system, knowing that the happy times out-doing the work, will long linger in the minds of the girls, and that the inspiration of service for others will never be entirely lost.

KACHEK, Hainan.

ORIENTALS IN CHRISTIAN WORK

ORIENTAL Christians who are now in our midst are setting an example to American church members in the extent and earnestness of their missionary activities.

The Christian Chinese of San Francisco are working on Gideon lines. They have supplied the Chinese hotels of the city with the Scriptures. A similar case is reported from Hankow, China, where arrangements have been made with a hotel proprietor to place a new Testament in each of his bedrooms.

The Japanese missionary society of the Pacific Coast, the Dendo Dan, is to take up mission work among the Hindus of California. There are very many Sikhs working for Japanese employers on farms and elsewhere.—*Exchange.*

When her picture was taken "Baby Bye" was the youngest member in the family of the Occidental Board's Mission Home in San Francisco.

Crossing the Bridge

MRS. CALVIN WIGHT

IT was a hot July afternoon. Grandma Lin emerged from the dark little room where Grandpa Lin lay ill upon the brick bed. "Lie still. I'll be back later than usual, for I go far today," she said, and Grandpa Lin, nothing loth, dormouse like, sank down again upon his hard mat and was soon lost in slumber.

Grandma Lin, staff in hand, toiled determinedly onward, past the narrow winding street, out into the stifling crowded thoroughfare. She paused to regain her strength under the cooling shade of the Great Gate in the City wall; then on, on, through narrow country paths, more slowly now because her bound feet ached; yet more hopefully as the stone house in the fields appeared in sight. Finally she entered its sheltering gate, and with a great sigh of relief sank down.

"You are getting old, Grandma Lin. What is your honorable age?"

"Oh, yes, my husband and I will soon be eighty."

"You found it a long distance here?"

"Yes, but I came slowly and rested several times, and I am so glad I came. It is just like Heaven here."

"Grandma Lin, you know there is a Heaven. Do you not think it time to prepare to go there?"

"Oh, yes, but I can not prepare. It takes me all my time to find food and clothing for my husband. I *never* can get enough money ahead to buy grave-clothes and a coffin. Do I know there is a Heaven? Yes, indeed, I dreamed of Heaven once. Shall I tell you? Well, there were such lots of people, and you had to look up, and my daughter who died was there. I said, 'Oh, daughter, I've come, I've come!' But she said, 'You must go back, mother, you must wait a little longer and then you'll come.' But there was a river, so cold and dark, and there was a bridge; there were priests too and a temple but *they were on the other side!*"

"Could you get across the bridge, Grandma Lin?"

"Oh, I am afraid not. It was so narrow, and there were dragons in the river. I'm an old woman. I'd be afraid to cross the bridge *alone.*"

Then we told her of Jesus the Saviour, who said, "I will be with thee, I will hold thy right hand."

She learned to pray and often did we hear her say, "Dear Heavenly Father, I am poor and old. Forgive my sins, and oh! let Thy Son lead me across the bridge."

Grandpa and Grandma Lin died within a day of each other. Just before she went we leaned over her and said, "Grandma Lin, we think you are going across the bridge—are you afraid?"

"Not afraid," she said.

"Who will lead you over?"

"Why, Jesus!"

One day, while Grandma Lin was still able to come to church, she brought with her a little glass bottle. "For what is the bottle, Grandma Lin?" Would that her answer might reach all the churches of the True Light! "Why, my husband is not well today, and I am afraid he will die. I have no kerosene and I *know the church always has lights,* so I came to see if I could get some oil here. *When my husband dies, I do not want him to die in the dark!*"

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At San Francisco, Mar. 6.—Miss Helen E. Smith of Soochow, China. Address, 318 W. Ave. 50, Los Angeles, Cal.

At San Francisco, Mar. 30.—Dr. Joseph W. Cook of Teheran, Persia. Address, 311 Summit Ave., Redlands, Cal.

At New York, April ——Rev. T. J. Porter of S. Brazil. Address, care Miss E. Porter, Y. W. C. A., Chattanooga, Tenn.

At Vancouver, April 19.—Rev. and Mrs. F. P. Gilman of Hainan. Address, care Mrs. B. Ferguson, 240 Essex St., Hackensack, N. J.

DEPARTURES:

From Vancouver, April 12.—Rev. and Mrs. Geo. W. Dunlap, returning to the Philippines; Dr. Chas. E. Vail, returning to and Mrs. Vail to join the W. India Mission.

From San Francisco, April 13.—Mrs. J. R. Jones, returning to Nanking, China.

MARRIAGES:

At Bangkok, Feb. 6.—Miss M. Charlotte Maxwell and Rev. Ray W. Bachtell, both of the N. Siam Mission.

At Kyoto, Mar. 31.—Miss Florence J. Bigelow of Shimonoseki, Japan, and the Rev. T. C. Winn of Manchuria.

RESIGNATIONS:

Miss Florence C. Heywang of the Philippine Mission. Appointed 1913.

Rev. C. A. Carriel of the S. Brazil Mission. Appointed 1911.

DEATHS:

April 14.—Mrs. W. Edgar Robertson of the Hunan Mission. Appointed 1906.

April 15.—Miss Grace M. Lucas of the Kiangan Mission. Appointed 1906.

At Ferozepore, India, April 22.—Miss J. Edith Jenks of the Punjab Mission. Appointed 1906.

With Presbyterian Young People

To Graduates Seeking "A Job"

[We quote from *The Messenger* some wise words written by Mrs. Martin D. Hardin when she was Secretary for Candidates on the Northwest Board.—Editor.]

"When I resign and come home, I am going to become a member of the Candidate Committee and send the right kind of girls to the foreign field!" I looked at the speaker, who had no idea in the world of resigning for another quarter of a century at least, one of our loveliest, most efficient missionaries, alert, placid, beautiful after twenty-five years in one of the saddest, most isolated of our stations. If she would but tell her secret to these young girls whose faces are set towards far-distant shores!

You all know the essential things which must ever form the basis of any service that Christ can acknowledge and honor—a strong body, one may say that in all reverence; a definite purpose to give your years of earthly life to others' needs, and an unconquerable belief that man's deepest need everywhere is Christ. But how the young missionary craves a counsel in lesser things that she may steer her bark aright and not make shipwreck of its precious freight by lack of knowledge!

Cheerful good humor and love of reading! Does not that combination work fairly well at home in changing the "dreary intercourse of daily life" into the music of rare companionship? "And why not in a mission compound?" says this bookworm. In a station so far from the routes of travel that in a decade but one stranger wandered that way, she has found the love of books the most useful human safeguard against overstrained nerves and the burden of cares which must sometimes be forgotten if they are to be wisely borne. And so, girls, if you can not find strength and new fire and high courage in your own small room, with all the sounds and confusion of mission life falling for a time upon unheeding ears, beware of the lure of missions! That is simply another way of saying that one must have resources within one's self, not fear solitude, and use all God's messengers to fortify the spirit upon the mountain top, that in the valley below one may stand ready for the larger serviceableness.

And who has so many lines of service opening before her like swinging doors as the missionary? Whatever your gifts or qualifications, whatever line your training may have followed, if there be behind it a strong body and a cleansed and submissive spirit, there is a place for you on the mission field. Was it not Tolstoi who wrote of the wide range of gifts and accomplishments a mother should possess if she would rightly guide her brood? No bit of knowledge, no useful handicraft, no skill of hand or heart or brain that does not find its hour. And so in the missionary's life there is room for all diversity of gifts. In the elaborate differentiation of the missionary enterprise today, with hospitals, business offices, schools of every kind, including kindergarten, nurses' training, university and technical work, and industrial activities, there is no form of noble activity that may not find large room. I heard recently of a young woman who had found a short course on architecture of value when the mission premises were to be remodelled. We have all read of the skill with which missionary wives have bridged over difficulties with native workmen by some remembered bit of knowledge of manual training.

Yet you girls are so eager to fortify yourselves against every emergency, to

be ready to fit into any possible need, that some of you in your very conscientiousness make a mistake. Do not feel that you must prepare for too many lines of service. Remember that concentration is essential to fine workmanship. A knowledge of "first aid" is a good and useful thing, but a teacher only scatters her energies and delays her service by taking a year in a hospital, unless in some unusual circumstances. Carry with you that spirit which will make it possible for you to lay aside your teaching and begin to nurse should need arise and you are well prepared.

But that warning does not apply to Bible training. Unless you have had most unusual opportunities you will find whatever your especial bit of work, you are not really prepared for it until you have had a year in some practical Bible school. For whatever else you do or leave undone on the mission field you must teach the Word of God understandingly.

There is of course always a demand for the more unusual forms of service. We can never have too many physicians or nurses or teachers or evangelists, but there is also a growing need for the business woman who may give that care to the details of administration for which her experience has fitted her. There is need for the physical culture teacher, and we are sendng out a young woman who has made a success of the art and music departments of grade work in public schools.

Yet you young girls, as yet inexperienced and untrained, in whom the spirit of the mighty enterprise is but beginning to stir do not feel that you have little to offer. I had a letter recently from one of our "missionary daughters" now in this country at school, in which she said, "I suppose the Board wants only wise and experienced women, and has no need for untrained young girls." Those wise, experienced women were once just such untrained girls and they gave in its fulness that priceless gift without which all Boards and organizations are but dead things—personality. The need today is the primal need of Christ's kingdom everywhere and at all times, human lives through whom He may speak love and guidance to His erring children and lead them back to Him.

Did You Know?

That the Y. W. C. A. has fifty-five student branches in China, with a membership of over three thousand, in schools of seventeen denominations and one large government school?

That there is a Nurses' Association in China, with over a hundred members, including many nationalities?

That there were four thousand advance orders for the Chinese edition of the Hastings Bible Dictionary before it came from the press?

That the Christian publishing houses in China issued a list of "best sellers" and, aside from religious books, there are among these books on Social Service, Home-making and Child Training?

That Arbor-day was observed in April, 1916, at Peking; and in 1915 the Director of Forestry of the Philippine Islands took charge of the campaign of afforestation in China, which aims not only to supply timber but to prevent flood, drought and famine?

That of the workers in the cotton-mills of Shanghai one in every ten is a child and four of every five adults are women, whose working day extends from twelve to fourteen hours, whose homes are from a half-hour to two hours distant, and who work seven days a week except when the *machinery* demands rest?

Compiled from the *China Mission Year Book*, 1916,
by Mrs. Gilbert Lovell.

Changteh, Hunan, China.

HOME DEPARTMENT

The Nineteen-Seventeen Biennial of the New York Board

Mrs. William P. Schell

If I were asked to give in two words the outstanding characteristics of the 1917 Biennial of the New York Board, held at Albany, April 24-27, I should say, "Substantiality and Inspiration." The program, as planned and carried out, was full of new information from the foreign field, and full also of valuable suggestion in regard to the stimulation of interest at the home base. A few changes had to be made in the list of speakers. We regretted the enforced absence of Miss Frederica Mead, who was not able to be present, and of Mrs. Charles Corbett, who was prevented from coming by the illness of her son. We were, however, grateful to those substituting so acceptably: Miss May from Gwalior, India; Miss Blanche Bonine of Yucatan, a missionary of the Philadelphia Board, and Mrs. Calvin Wight. A few sentences from one or two of the speakers will give a glimpse of the tone and calibre of the addresses.

"In Gwalior the work among the high caste opened first. The Maharajah of Gwalior is a progressive man. He is greatly interested in the agricultural development of India. He has put the agricultural work of Gwalior into the hands of Mr. Higginbottom, who is now trying to establish five model farms, each in charge of two native Christian farmers. The American Presbyterian Mission is the only mission which has the official consent of the government to work in Gwalior."—Miss May.

"Mexico is starving spiritually. There are four million gold mines in Mexico. You cannot expect dividends unless you invest."—Miss Bonine, Yucatan.

"The greatest change in Persia today is the change in its women. The women had to be reached through the men, therefore the Boys' School was first started. The boys were taught to demand educated wives, and in time the Girls' School was opened. Five classes containing Mohammedan girls have been graduated. In last year's class there were seven Moslem girls. They gave their graduating essays veiled, before a mixed audience of men and women."—Mrs. Jordan, Persia.

A gratifying feature of the Biennial was the large attendance. The representation from presbyterial societies was more general than at any previous Biennial Assembly.

Reports of the Home and of the Foreign Secretaries of the Board, which at past meetings have not afforded unalloyed pleasure to the delegates, were this year heard with surprising indications of interest, due in part to some innovations in the manner of presenting these reports.

The most notable example of an original presentation of a report was the "Palaver," given by the Foreign Secretaries, which was actually enjoyed to such an extent that many requests were received to print it in leaflet form. Mrs. Tribus, dean of the Foreign Secretaries, had carefully compiled the "Palaver" from the letters of the missionaries received during the year by the Foreign Secretaries who presented the facts in a conversationally dramatic manner.

The report of the Young People's work was also given in a somewhat similar dramatic way, in the form of a meeting of the Board's Young People's Committee. Other interesting reports were given by Mrs. Spalding for

the Home Secretaries; Mrs. Elliot for WOMAN'S WORK; Mrs. Stanley White for Publications and Oriental Literature; Miss Lobenstine for Missionary Education; Mrs. Hatfield for the treasury, and Mrs. Waid of the Woman's Board of Home Missions, Chairman of the Joint Student Committee.

Devotional and Intercessory services were led most acceptably by Miss Davison, President of the Board; Mrs. Porter, President of the Kentucky Synodical Society; Mrs. Yeisley, President of the Synodical Society of New York; Mrs. Green, President of the Boston Presbyterial Society; Mrs. James H. Mann, President of the Newark Presbyterial Society, and Mrs. E. B. Cragin of the New York Board.

Several social affairs added greatly to the pleasure of the delegates, the most important being the reception given by Governor and Mrs. Whitman at the Executive Mansion. Miss Davison, our President, gave a luncheon for the presbyterial presidents, followed by an informal and animated discussion of the many problems confronting them.

Members of the local committees, on which served two members of the Board now living in Albany, Mrs. Finley and Mrs. Wadsworth, were untiring in their efforts to add to the comfort and convenience of the visitors. One of the pleasant features of the visit was the automobile tour of the city, which included a visit to the Schuyler mansion, the Education Building and other points of interest.

One of the most practically helpful features of the program was the Normal Mission Study Class, conducted by Mr. B. Carter Millikin, Educational Secretary of the Assembly's Board. The textbook was *An African Trail,* by Miss Jean Mackenzie. The discussion at each session on how best to present this fascinating book to possible future mission study classes, was animated. The class was fortunate in having as one of its members a missionary of the Board from Africa, Mrs. Emerson, who, in response to questions, was able to clear up many details in regard to African life and the work of the missionaries.

Two evening meetings were held in the State Street Church. On Wednesday evening seven missionaries and three former missionaries were presented in fitting words by Mrs. James A. Webb, Jr. Each responded with a few telling sentences about her own field and the work there. Dr. Speer's masterly address was on "The Awakening Orient." He dwelt on the apparent stagnation of the social, economic, mental and religious life of the Orient twenty-five years ago, and pictured the remarkable corresponding awakening which has gradually taken place, until now the world is faced with a demand for the solution of the problems of eight hundred million living souls in the Orient. Dr. Speer stated that the problems of these eight hundred million people can be solved only by the methods used in Christian missions, only by transforming the individual heart by the love of Jesus Christ.

The second public meeting took place on Thursday evening, when a company of girls presented a pageant, followed by a stereopticon lecture by Rev. John N. Mills, D.D., of Washington, D. C., "A Tourist's Impressions of South America."

It is greatly to be regretted that all delegates did not remain for the meeting on Friday morning, which was the spiritual climax of the Biennial. The communion service was preceded by an inspiring address by Rev. Dr. Frederick G. Coan of Persia. Dr. Coan brought a message of hope and confidence that at last the citadel of Islam is about to be conquered by the forces of Christianity. He mentioned the failure of the attempt to arouse all Moslems throughout the world to a holy war, and said that today Islam is broken-hearted because it realizes that it has

failed politically and religiously. The Russian revolution has brought religious liberty to Russia and to Persia, and now groups of Moslems who have been meeting secretly for prayer and reading of the New Testament will come out into the open. The appeal now comes to the Christian Church to give to the Moslems the Cross to replace the Crescent and to go to the wreck of the Armenian and Syrian nations with money and with the Gospel of Jesus Christ.

The Biennial closed with the celebration of the Communion by Rev. Dr. George Alexander, President of the Assembly's Board, assisted by Rev. Dr. W. H. Hopkins, Pastor of the First Church of Albany. Dr. Alexander's brief talk was entirely in the words of the Bible, as he called on those present to turn aside from the consideration of even those high matters pertaining to the Kingdom of God on earth, and to think on those things which are above. The effect of this inspiring service of communion and prayer was such that the delegates separated with an extraordinary sense of inspiration and consecration.

Annual Meeting of the Northwest Board

OUR forty-sixth annual meeting was held April 17-19, in the First Presbyterian Church of Indianapolis. The Board's president, Mrs. Oliver Williamson, presided at most of the sessions, which were attended by several hundred delegates and friends. The cordial welcome extended to visiting delegates immediately on their arrival was a happy beginning to the hospitality which proved unfailing throughout the session. Careful arrangements added to the comfort of visitors, besides contributing to ease and promptness in dispatching business.

Thoughtfully planned programs and a choice group of speakers furnished a rich feast for the women who assembled to celebrate the completion of forty-six years of Board work for Foreign Missions. The motto, "Salvation through Jesus Christ not only a treasure but as well a trust," indicated the central theme of the conference, on which all the programs were built.

Fresh from the field came Rev. William Dager of Elat, Africa; Miss Hilde Laible of Efulen; Dr. Louise H. Keator of the Louisa Y. Boyd Hospital for Women in Tsinanfu, China; Dr. J. W. McKean, of Chieng Mai, Siam, and Mrs. Charles Williams of Bucaramanga, Colombia. Dr. Robert E. Speer made a powerful address on the second evening, choosing for his subject, "Some Impressions of the Far East," and dwelling especially on the need and opportunity in Asia. Dr. Dager and Miss Laible thrilled their audiences with accounts of the wonders of God wrought by their labors in the hearts of African natives. The story of the growth of Elat's Christian Church from six members to 4,600, the recent forming of seven new churches as offshoots from the parent church, the receipt of one thousand members per year for three years, and the searching tests to which applicants for membership are subjected, were only a part of the stirring and inspiring account. Miss Laible's graphic stories carried her hearers along forest trails and into the bark huts of villages to listen to the word of God as it falls upon savage ears.

The wonderful gospel of healing, and the battles of science waged against contagion formed the theme of memorable addresses by Dr. McKean, who told of the slow but sure retreat of smallpox before vaccination, and the shelter and care given to leper victims. Every one present rejoiced with Dr. McKean in a generous friend's promise, recently made, to build a new hospital for his work. Dr. Keator's story of her work for Chinese women and children added cause for joy in her great success. The hardships and dire

needs of Colombia presented by Mrs. Williams received deep attention and interest. At the first evening session Miss Herma Clark, Northwest Board Secretary for India, presented in a delightful and vivid way the fields in which the Board is laboring, illustrating her address with stereopticon views.

The central idea of the home work presented was educational. Mission study work was presented for the coming year by Mr. B. C. Millikin, Educational Secretary of Assembly's Board, who gave a most valuable and suggestive course of lessons on Miss Jean Mackenzie's textbook, *The African Trail.* Young People's work was presented under the leadership of Mrs. Cleland B. McAfee by the departmental secretaries, and was reinforced by conferences on Westminster Guild and Christian Endeavor work. The need for trained leaders and for sound educational methods was emphasized by the Field Secretary, Mrs. Silverthorn. The treasurer, Mrs. Bradley, spoke briefly of the more important facts contained in the annual report, copies of which were distributed. The receipts for the year totaled, with balance from last year, $162,188.31. Mrs. Bradley urged societies to strive in the coming year for a ten per cent. increase in gifts.

An interesting feature of the last session was the welcoming to the platform of three women whose term of service in foreign missions extends over the life of the Northwest Board. They were Mrs. F. W. Crosby of Lake Forest, Ill., Mrs. Brainard of Lincoln, Ill., and Mrs. Darby of Evansville, Ind. The closing session furnished an impressive and sweetly solemn ending. Mrs. Hardin, Secretary for Missionary Candidates, introduced with most appropriate and gracious words the missionaries from the field and the ten candidates who are to go to foreign appointments. In a few sentences each candidate bore testimony to her desire to serve Christ in the foreign field and explained how she was led to offer herself as a worker. The three days of inspiring thought closed with the celebration of the communion, administered by Rev. M. L. Haines, D.D., pastor, assisted by his session.

Frances L. Hughes.

SUMMER SCHOOLS

Denton, Texas, June 18-26, Interdenominational School of Missions for Texas. There will be returned missionaries of different denominations present. Leaders will be Mrs. Weaver, Miss Helen Stafford, Mrs. Nannie Curtis. Workers will find help in the school of methods, suggestions for story-telling, helps for Sunday-school use, etc. Address Mrs. F. B. Carroll, Care Methodist Dormitory, Denton, Texas.

Merriam Park, St. Paul, Minn., June 13-19, Interdenominational. Leaders: For textbook study, Mrs. L. L. Fisher, Mrs. H. L. Hill; Bible study, Miss Angy M. Taylor; normal classes, Miss Mary C. Smith; story teling, Miss Katherine Sleppy; missions in the Sunday-school, Mrs. H. C. Keyes, etc., etc. Music, fellowship, training. Address, Miss Mary S. Willes, 405 Dayton Avenue, St. Paul, Minn.

Winona Summer School of Missions, June 21-29. Bible Study, led by Mrs. Albert L. Berry. Foreign Mission Lectures, *An African Trail,* textbook, led by Mrs. D. B. Wells. Home Mission Lectures, *Missionary Milestones,* textbook, Mrs. H. L. Hill. Study Classes in both books, led by expert teachers. Special features this year, a two-hour Normal Class to train leaders of study classes. Extension plans are being made for the program for Young People. A chorus will be trained by Mrs. Fox; mornings devoted to class work; afternoons left free for recreation. Inspirational addresses in the evening. Luncheons, teas, hay-rides and boat-rides will provide a good time for all. A Young People's Committee in charge. Dates for Boulder, June 13-20; for Minnesota, June 14-20.

Again and yet again come requests from all our fields for parcel-post packages of large Sunday-school colored lesson-pictures of Old and New Testament scenes, but especially of the life of Christ, and for picture post-cards. One of the latest requests is from *Mrs. H. M. McCandless, Hoihow, Hainan, China,* who says she needs a hundred and fifty cards every Sunday, bright-colored pictures of people or animals, her children do not care for mottoes, flowers or comic cards. Mail going by the Pacific, as to China, is reasonably reliable. No second-hand material is allowed to be sent through English ports, which eliminates India and Siam.

DID you read about *Black Sheep* in WOMAN'S WORK for last August? If you did, then you surely lost no time in reading the book itself. And to those who have read *Black Sheep* one need say no more of the new textbook of the Central Committee on the United Study of Foreign Missions than that it is by the same practiced pen, that of Jean K. Mackenzie. Though arranged in the form of lessons to be studied, the chapters of *An African Trail* have all of Miss Mackenzie's wit and charm, besides being packed full of information. A fuller review will appear later. Miss Mackenzie has also prepared the textbook for juniors, *African Adventures*. There is still a steady demand for the previous textbooks, *World Missions and World Peace* and *The King's Highway*. These books are of permanent usefulness and value.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30. Prayer-meeting on the third Tuesday at 11. Visitors welcome to both meetings.

PRAYER-MEETING, June 19th. Topics: *Our Medical Missionaries; Chinese, Japanese and Koreans in the United States.*

THE ANNUAL REPORTS were read at an all-day Directors' meeting and a very enjoyable luncheon was served, to which missionaries, candidates and friends were welcome. Mrs. McConaughy's resignation, on account of ill-health, was received with regret and Mrs. Barnes was appointed secretary for Persia and Siam, to fill Mrs. McConaughy's unexpired term. Miss Wilson, one of our Directors for twenty-six years, was elected vice-president and Miss Edith Hartwell a Director.

THE following new missionaries were adopted: Mrs. John D. Hayes to go to China; Miss Frances A. Goheen, nurse, to West India; Miss E. C. Bowman to the Philippine Islands; Miss Laura Wyman to Chile; Miss Miriam A. Rood to Chile.

THE prayer-meeting, led by Mrs. J. Harvey Lee, was full of interest and encouragement; Mr. Karmarkar of India told in his stirring address how Christianity was permeating all India, North and South, that the educated class as well as the low class were being awakened, and that India would become a powerful Christian nation. Deaconess Helstrom gave us a vision of the "Louise Junkin Comegys Memorial Bible Institute" in Syen Chun, overflowing with classes and people all day and evening, and she spoke of the blessing it was to the people of Chosen. Miss E. A. Foster, recovering slowly from a serious illness, wrote in one of her letters, "How God has answered prayer, souls are coming to Jesus. Prayer is a wonderful, wonderful way of helping in this work. The churches at home can help so much with their prayers and also individuals. War may take away and destroy property, but it can never take from us prayer and love. These we can always have." Our guests were Miss Hilda Helstrom, Chosen; Mrs. H. S. Vincent, Siam; Mrs. W. E. Smith, Chosen; Dr. Annie Young, India; Miss McKean, Siam; Miss Eva Smith and Miss Jennie Rehrer, both newly appointed; Mrs. J. W. Freeman, N. Siam.

THE members of the Interdenominational Normal Mission Study class held in Witherspoon Building, are enthusiastic in the study of the new textbook, *An African Trail*, by Jean Mackenzie. The forty-five women represent eighteen denominations and are led by Mrs. E. D. Faries, our secretary for missionary Education.

LAST call for Camp Westminster, Chambersburg, Pa. *Young Women—Enlist Immediately!* You need the preparedness of the Missionary Summer School at Wilson College, June 28 to July 6. Textbooks on Africa, Senior and Junior, for next year, will be taught, daily lectures by Mrs. H. B. Montgomery, methods for your societies, etc. Come! Be a member of Westminster Camp—Study, Rest and Recreation. *You* will benefit by it, also your society. For particulars apply to Miss Evelina Grieves, Camp Leader, 501 Witherspoon Building, Philadelphia, Pa.

NEW LEAFLETS: *Waterways and Jungle Paths; The Story of Leung Ah Ying; The Host in the Hut* (Africa), each 3 cts.; 30 cts. per doz. *No Sick People Here* (Africa); *Always Christmas; The Call of the Dark Forest* (Miss Mackenzie), each 2 cts.; 30 cts. per doz. *A World in Itself*, 1 ct.; 10 cts. per doz. *Home Life in China* (revised), 2 cts.; 15 cts. per doz. Two exercises for little children: *Suffer the Children*, 2 cts.; 20 cts. per doz. *Come Over and Help Us*, 3 cts.; 30 cts. per doz.

☞ Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own Headquarters.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 a. m. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour. Literature should be obtained from Room 818, 156 Fifth Ave.

[WHEN the Biennial Assembly of one of the Boards is described in our pages it is not customary to allot also space for that Board's usual notes. But the tribute of the President of the New York Board to one of its most faithful and valued managers seems to justify an exception to this rule.—EDITOR.]

THE SUMMER OFFERING for 1917 asks for

$3,000 to help meet emergency medical costs due to the present War. Hospital supplies of all kinds, including surgical necessities and medicines, have tremendously increased in price; freight, express and all carrying charges are a great deal higher; duty on certain drugs has more than trebled, and besides all these increases there is the *added* cost of "Insurance and War Risk" on all supplies shipped. We do not want our medical missionaries to be so embarrassed for lack of funds to provide the needed medicine that they will have to curtail their work; therefore we plead for a generous response to the "Summer Offering" plea and an *early* one.

A SHADOW rested over the Board meeting of April eighteenth, for just as the members were assembling came word of the passing of their dear co-worker, Mrs. Richard C. Morse. A member of the Board since 1891, Mrs. Morse had filled various offices, bringing to each her love for the work and the service of her beautiful, well-rounded Christian life. Her extensive travels in the East had given her a personal knowledge and understanding of our missionaries in their work. Her home was always open to them and to the bright hospitality and stimulating atmosphere of that home many workers can testify. One of Mrs. Morse's outstanding characteristics was her sense of proportion and her broad way of looking at a question. Her opinion was constantly referred to, and she had a clear way of putting a problem which made the solution appear even while it was being discussed. Her fondness for young people and her sympathy with them made the work among the young of special interest to her and she had served for some years on the Northfield Committee of the Board. Her life was one which impressed every one with whom she came in contact by its strong and vivid personality and its helpfulness. As we think of all these things and of what this life has meant to us, the sunshine pierces the shadow. We shall miss her sorely—always—but our hearts are comforted, for we realize that she has been called to a larger and higher service in the presence of the Master whom she loved and followed, and her influence will abide with us ever.

The writer wishes to add a personal tribute to this dear friend, from whom she gained her first vital interest in Foreign Missions, and through whose influence she became a member of this Board.

"Oh, blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Hallelujah!"

A. M. D.

LEAFLETS FOR JUNE: *Chinese, Japanese and Koreans in the U. S.* (Educational Series); *The Story of Leung Ah Ying; "They Call her Fahn Quai,"* each 3 cts. *Two Little Chinese Rosebuds,* 2 cts.

From San Francisco

920 Sacramento St. Meeting first Monday of each month at 10.30 and 1.30. Executive session every third Monday. Prayer service first and third Monday from 12 till 12.30.

THE circulation of WOMAN'S WORK, thirty thousand copies, finds its way to countries around the world; this brings to mind the fact that we are participants in the life of the world. President Wilson says: "The interests of all nations are ours also; whatever affects mankind is inevitably our affair, as well as the affair of the nations of Europe and Asia." We would add Japan and China and India, Persia, South America, Mexico and other countries. A thousand free copies of our magazine go every month to distant lands. If we were to look into the treasurer's office, from which thirty thousand copies go out, all secure in wrappers and addressed to subscribers around the world, we would appreciate the labor that it involves: and the letters required in that department are not a small part of the work for the magazine.

HOWEVER intense our interest may be in connection with public affairs which so stir the wide world at this time, we are not to forget the routine of duties which have devolved upon us for almost half a century, and the effort of our society to lead many who were born in lands where Christ was not known; obeying the command, "Go ye," uttered by the great leader, Christ; "teach this Gospel to every creature." Will wars cease through this agency and will the millenium come?

IT is pleasant to drop in at our Chinese schools occasionally. Mrs. Wing, who was educated in our school, is a faithful worker on week days and on the Sabbath at the church, and her influence is felt in the families.

THE Y. W. C. A. sign is prominent across the street at a corner, in a fine building where Chinese women of all denominations may meet with their needlework for social enjoyment, as their spacious hall is handsomely finished, waxed floor with rugs, and is immaculate. No hall could be more attractive.

MISS JEAN MACKENZIE'S book, *An African Trail,* is already on sale and is very popular. It is not a book of travel, though it carries the reader through vivid scenes in the Cameroon country. It is rather a story of *"the Bulu's approach to God." The Atlantic Monthly* published her letters from Africa, and they are now out in book form under the title, *Black Sheep.* Miss Mackenzie has also written the book, *African Adventure,* a *Junior Study Book.* Price 30 cents, boards 50 cents.

WE in San Francisco have the greatest claim on Miss Mackenzie, for this is her birthplace and her father, Rev. Dr. Mackenzie, was one of our popular preachers. In company with a friend I stole away from my church to hear him preach, and we

could not get even into the vestibule—the church was so crowded.

LEAFLETS FOR JUNE: *Asiatics in the United States*, 5 cts. *Chinese Girls; Stories of Rescues; Tooker Memorial School; The Story of Keem Di*, each 2 cts. *Two Little Chinese Rosebuds; The Story of Leung Ah Ying*, each 3 cts. *The Occidental Board, A Retrospect and Prospect*, 2 cts. *Our Forty Years*, 3 cts.

From Portland, Oregon

Executive meeting at 10 a. m. on first Tuesday of each month, and popular meeting on third Tuesday at 2.30 p. m. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

Our Board invites missionaries about to pass through our territory, to send due notice to Mrs. F. I. Fuller, 503 Spring Street, Portland.

WE feel that reports of advance made in nearly every department of our work will warm the hearts of all the women of our North Pacific Board. The point that most thrills us is the fact that never before in one year have so many offered themselves to go to the mission fields as in this just closed. Five have sailed during the year; one is soon to go; another has been accepted to go in 1918 after she completes her preparation; five others whose papers are not yet complete; four pending; and twelve others considering.

DURING the month of April Mrs. Paul McClintock, for eighteen years a missionary in Hainan, China, a woman of splendid enthusiasm, ability and spirit, visited five of our North Pacific colleges in the interest of the Student Work of our Board. We are sorry we cannot have her carry her message into the other colleges of our three states, but as she soon goes with her family to Colorado to live, we shall lose her valuable services. We hope that she and her husband will find health and strength there. We know they will find and use opportunities wherever they are.

THE ANNUAL REPORT will soon be in the hands of the secretary of each society of the Board. Extra copies can be obtained from the Secretary of Literature at 454 Alder Street. Mrs. A. J. Montgomery, Superintendent of Work for Chinese Women, prepared the program for May number of the magazine on Chinese, Japanese and Koreans in the United States. The "Light Bearers" of Seattle Presbytery have added their gifts for the little Chinese patients in Dr. Leonard's hospital in Peking, and thus have contributed their "bit" to the happiness of these other little ones in that far land.

LEAFLETS ON ORIENTALS IN AMERICA: *Chinese Girls Rescued; Witnesses from a Far Country; Asiatics in United States*, each 2 cts. *The White Spirit; Schools for Chinese and Japanese in the United States*, each 3 cts. *The Oriental in America*, 5 cts.

RECEIPTS TO APRIL 15, 1917

By totals from Presbyterial Societies

Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	$34.65	HUNTINGTON,	$9.00	STEUBENVILLE,	$27.13	YADKIN,	$5.00
BIRMINGHAM,	1.00	KITTANNING,	5.00	WASHINGTON (PA.),	5.00	Miscellaneous,	1,758.01
BUTLER,	5.00	LEHIGH,	15.00	WESTMINSTER,	32.00		
CAPE FEAR,	4.50	MARION,	23.00	WEST TENNESSEE,	3.00		
CATAWBA,	2.50	MONMOUTH,	9.00	Receipts from March 15th to April 15th,			$2,116 84
CHATTANOOGA,	20.75	NEWTON,	14.30	Syria Relief Fund,			12
CLARION,	9.00	PHILADELPHIA,	3.00	Latin America Development Fund,			$537.53
CLEVELAND,	50.00	PITTSBURGH,	17.00				
COLUMBIA,	19.00	ROGERSVILLE,	2.00				
FLORIDA,	38.00	SHENANGO,	5.00				

(Miss) ANNA VLACHOS, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

ABERDEEN,	$16.00	IOWA,	$10.00	PEORIA,	$198.54	WAUKON,	$5.00
ADAMS,	10.00	KALAMAZOO,	28.00	RED RIVER,	10.00	WINNEBAGO,	36.15
ALTON,	2.00	KEARNEY,	362.78	ROCK RIVER,	20.79	YELLOWSTONE,	54.00
BLACK HILLS,	5.00	LACROSSE,	10.00	RUSHVILLE,	10.00	Miscellaneous,	23.10
BLOOMINGTON,	760.00	LAKE SUPERIOR,	19.00				
CAIRO,	25.00	MADISON,	65.50	Receipts, March 16th to April 15th, 1917:			
CHICAGO,	2,683.56	MATTOON,	6.50	Regular Work,		$9,498.89	
CHIPPEWA,	6,885.47	MINOT,	5.00	Million-Dollar Campaign,		2,149.00	
DETROIT,	38.00	MONROE,	98.00	Total,			$11,647.89
DENVER,	52.50	NIOBRARA,	12.00				
FREEPORT,	142.50	OMAHA,	1.00				
HASTINGS,	37.50	OTTAWA,	15.00				

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 So. Wabash Ave., Chicago, Ill.

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$5.00	NEWARK,	$1.50	Legacy,	$374.30	Interest,	$113 13
BROOKLYN,	10.00	NEWBURYPORT,	5.00	Miscellaneous,	220.00		
BUFFALO,	547.00	NEW YORK,	3,009.00	Receipts from March 16th to April 15th:			
CHEMUNG,	1.00	NIAGARA,	5.00	Regular,		$4,557.17	
EBENEZER,	14.00	PROVIDENCE,	7.50	Siam Extension		2.00	
HUDSON,	10.55	ROCHESTER,	5.00	Latin America & Siam Extension,		125.45	
JERSEY CITY,	6.36	SYRACUSE,	313.00				$4,684.62
LYONS,	7.83	TRANSYLVANIA,	10.00				
MORRIS AND ORANGE,	5.00	WESTCHESTER,	14.45				

(Mrs. Joshua A.) MARY B. HATFIELD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

ARDMORE,	$26.00	OZARK,	$45.00	WACO,	$19.70	Miscellaneous,	$35.30
EMPORIA,	16.00	SOUTHWEST		WICHITA,	110.10		
LITTLE ROCK,	9.37	BOHEMIAN,	5.00	Total for the month,			$325.22
OKLAHOMA,	3.75	TOPEKA,	55.00				

MRS. WM. BURG, *Treas.*,
Room 707, 816 Olive St., St. Louis, Mo.

DATE DUE

[redacted]

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